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production of so many more people who are able and willing to do much of the drudgery of the world, which other people will not do?"

MARGARET FLOY WASHBURN.

VASSAR COLLEGE.

JOURNALS AND NEW BOOKS

THE MONIST. January, 1915. *St. Thomas in India* (1-27): RICHARD GARBE.—The legend that St. Thomas taught in India is a remodeling of a Buddhist original. The Thomas-Christians fled from Persia in the fourth and fifth centuries to Southern India and could not have influenced native religions before the twelfth century, since previous to that time religious activity was confined to Northern India. *Sensation and Imagination* (28-44): BERTRAND RUSSELL.—Is the difference between sensation and imagination one in the objects of knowledge or in the relations? Together with the differences between images and sense-data, there is a usually recognized difference in the relations of imagining and sensing. There is no way to decide whether the relation of the image to the subject is simultaneous or non-temporal. If simultaneous, the "unreality" of images consists in their failure to fulfil the correlations fulfilled by sense-data. If non-temporal, it consists in their not being given in a definite position in time. Sensation is a relation involving simultaneity between the subject and the object, and the simultaneity is deducible from the nature of the experience involved. *Orthodox and Liberal Christianity: A Media Via* (45-78): K. C. ANDERSON.—There is a "religious" truth as well as a "historical" truth. Liberalism (the basing of Christianity solely upon the fragment *Q*) believes only in historical truth; orthodoxy treats religious truth as historical. The *media via* is to accept orthodoxy as symbolic—whence results a Wordsworthian-Platonic doctrine of the Fall, which the author holds to be the central point of Christian doctrine. *Newton's Hypothesis of Ether and of Gravitation from 1672 to 1679* (79-106): PHILIP E. B. JOURDAIN.—An historical account, continuing the author's series upon Newton, of Newton's views on ether and "whether gravitation is an essential property of matter." *Some Medieval Conceptions of Magic* (107-139): LYNN THORNDIKE.—A collection of twelfth- and thirteenth-century discussions upon magic, showing little agreement beyond the general opinion that it is "true but evil." *Criticisms and discussions: The Purely Ordinal Conceptions of Mathematics and Their Significance for Mathematical Physics*: PHILIP E. B. JOURDAIN. *Magic Stars*: W. S. ANDREWS. *Recent Periodicals. Book Reviews: Encyclopedia of the Philosophical Sciences*, Vol. I, *Logic*.

Coker, Francis William. *Readings in Political Philosophy*. New York: The Macmillan Company. 1914. Pp. xv + 573.

Gill, Richard H. K. *The Psychological Aspects of Christian Experience*. Boston: Sherman, French, and Company. 1915. Pp. 104. \$1.00.

Taylor, Henry Osborn. *Deliverance*. New York: The Macmillan Company. 1915. Pp. 294. \$1.25.

NOTES AND NEWS

At a meeting of the Aristotelian Society on March 15, Dr. W. Tudor Jones read a paper on "The Philosophy of Values." "Natural science deals with origins and laws, philosophy with a view of life. Philosophy starts with the phenomenology, not the natural science, of consciousness. The total content of consciousness as revealed in the thinking, feeling, willing, being in all the relations of life is its subject-matter. Hence the two main divisions of philosophy, theoretical and practical or axiological—for man is not a mere passive spectator in the universe, but capable of exercising his will at least upon a portion of it. Values exist only in relation to a subject; the sciences of them are, therefore, disciplines. They deal not with a theoretical content, but with the relation of a subject to some end or value. Logic is a theoretical discipline in so far as it presents the subject with a pathway to truth. Esthetics, ethics, and religion deal with values in their relation to man's life. Beyond the values themselves as they affect the individual, there are the over-individual values which relate to the conjoint life of the community. Such a value is presented to us by custom—an over-individual value which the subject receives as a social inheritance, but does not create. It is objectified in the general will. Neither of the three systems of values—logic, esthetics, and ethics—touches the whole nature of man, yet only one of them can occupy the consciousness at one time. The final quest of life is for a unity which embraces the three. This unity constitutes the religious or metaphysical value of life."—*Athenaeum*.

THE New York Branch of the American Psychological Association met in conjunction with the Section of Anthropology and Psychology of the New York Academy of Sciences on April 19. The following papers were read: "Relative Performance of Negroes and Whites in Some Mental Tests," Mr. G. O. Ferguson, Jr.; "Distribution of Time in School Exercises," Professor Robert A. Cummins; "Report on Experiments with the Hampton Court Maze," Professor H. A. Ruger; "Completion Tests with Public School Children," Mr. R. Trabue; "An Experimental Study in Values," Mr. M. A. May; "The Study of Foreign Languages in Relation to Standing in Psychology," Professor Will S. Monroe; "Scientific Method in the Interpretation of Dreams," Mr. Lydiard H. Horton; "Some Experiments in Recall," Dr. Garry C. Myers.

MR. BERNARD BOSANQUET has brought together in a small volume some "Lectures on Esthetics," which he delivered at University College, London, last autumn. The first lecture deals with "The General Nature of the Esthetic Attitude—Contemplation and Creation"; the second with "The Esthetic Attitude in Its Embodiments—Nature and the Arts"; the third and last with "Form of Esthetic Satisfaction and the Reverse—Beauty and Ugliness." The volume has been issued by the Macmillan Company.